

*Spirituell Thirst :*

---

A  
SERMON  
PREACHED  
upon *Iohn 7.37.*

---

*Mat. 5. 6.*

*Blessed are they that hunger and  
thirst for righteousnesse; for  
they shall bee satisfied.*

---

LONDON,

Printed for *Robert Dawlman,*  
at the Signe of the *Brazen*  
*Serpent* in *Pauls Church-*  
*yard.* 1638.

of the Holy Spirit

A  
SERMON

PREACHED

at the Anniversary of the

First Anniversary of the

First Anniversary of the

LONDON

Printed by J. Smith, at the

Printed by J. Smith, at the

Printed by J. Smith, at the

and 163

I

---

THE  
SPIRITVALL  
THIRST.

---

John 7.37.

*If any man thirst let him  
come to me and drinke.*



These words  
are part of  
*Christs* Ser-  
mon prea-  
ched at the  
Feast of Tabernacles;  
they are a sweet and gra-  
cious invitation of a spi-  
ritually hungry and thir-  
sty soule to come freely  
and boldly unto Christ  
to be satisfied. There bee  
in these words three  
A 2 things

things considerable.

1

First, that abundance of consolation and true happinesse which is hoarded up in Christ; (this is implied.)

2

Secondly, the free offer of all that good which is in Christ unto every hungry and thirsty soule; (for though these words are words of exhortation, yet they include a promise.)

3

Thirdly, the meanes how a thirsty soule may participate of Christ and his graces, which is by beleeving; implied in these words, *Come to me and drinke.*

*Doct. I.*

There is in Christ all fulnesse of grace, which



is able to supply whatsoever is needful to any miserable sinner. It is not with Christ as it was with *Isaack*, that had but one blessing; but as it is said in *Colos. 2. 3.* *In him are hid all the treasures of wisdom and knowledge.* It is spoken in the plurall number, to shew the abundance of all sufficiency which dwells in him. Therefore though thou hast a world of corruption in thy conscience and life, yet mayst thou come to him with confidence, for hee that pardoned idolaters, adulterers, and bloody *Manasses*, can also pardon thee. It is said that he received not

A 3 the

the spirit by measure, therefore though thou beest out of measure sinfull, hardned, and dull yet Christ is out of measure mercifull: you see that he not onely shooke the earth, and the foundation of the prison, but at last shooke the heart of the Jaylor, and brought him home to himselfe. Hence the Prodigall said *in his fathers house there was meat enough*: so say I unto thee, In the Lord Jesus Christ there is grace enough, mercy enough to pardon thee, righteousness enough to justifie thee, holiness enough to sanctifie thee, comfort enough to cheere thee.

thee, power enough to support thee, and wisdom enough to direct thee; for *unto us he is made wisdom, righteousness, sanctification and redemption.*

That fulnesse of grace and true comfort which is in Christ, is freely offered to those, and only to those that thirst. *Esay 55. Oh every one that thirsteth, come ye to the waters, and hee that hath no money come, yea, buy and eat; yea, come buy wine, and Milk without money, and without price : And againe saith God, Ile give to him that is a thirst to drinke of the water of life freely, Revel. 21.6. Mat.*

5. 6. Blessed are they that hunger and thirst, for they shall be satisfied: Luke 1. 53. Hee fills the hungry with good things, but the rich he sends empty away. In all which wee see that God doth graciously invite all that thirst, and onely such: Now because there are divers sorts of people in the world, some that fervently thirst and desire faith, eternall life, and the graces of sanctification, and yet they think their thirst is not right; and other some there bee also, who come farre short of the former, having onely a few weake desires after mercy, and will now and then

then heare a Sermon, but the most part of their life is altogether vaine and unprofitable; yet these doubt not but that they are in the number of true thirsters; therefore I will clearly lay downe my minde, and thoughts concerning this point, in these particulars.

First, what this spirituall thirst is.

Secondly, what be the speciall properties of it.

Thirdly, what reasons there be of the necessity thereof.

First, what kinde of thirst this is. Now that we may the better come to the understanding thereof, it is convenient that

that we consider what a naturall thirst is. Now a naturall thirst is that which ariseth from a vacuity, emptinesse, or want of moisture to nourish and succour the stomack; for the veines in the stomack sucking and drawing for moisture to nourish them, and finding none, doe cling together, and causeth great paine in the bottome of the stomack, and begets a vehement desire after drink. Thus it was with *Samson*, when hee cryed out, *O I dye for thirst*, *Iudg. 15*. It is even thus in the spirituall thirst, which ariseth from the sense of emptinesse, and want of all grace,

*The spirituall thirst.*

9

grace, health, hope and  
happinesse in a mans self,  
and for the want thereof,  
much horror and inward  
dread seiseth upon the  
soule, so that it clearly  
apprehends it selfe to be  
under the fierce scorch-  
ing wrath of the Almight-  
ty: wherefore it can take  
no rest, nor feele any  
peace, untill it be satisfy-  
ed with a draught of  
Christ his blood, for the  
which it vehemently lon-  
geth and gaspeth after.  
As in the naturall thirst  
there is inward paine and  
appetite, so in the spiritu-  
all thirst there is grief of  
heart for sin and misery,  
and a strong desire and  
affection after *Iesus Christ*  
and

and his grace; thus it was with those in *Acts 2*. So then if any desire to know what this spirituall grace of thirsting meaneth, let them attend to this description, *viz.* A spirituall thirst is a special work of the Spirit in a humble and contrite heart, whereby the will and affections finding nothing at home to satisfie them, but misery, are carryed forth with a vehement longing desire after the Lord Jesus Christ and his Righteousnesse, the soule never resting quiet untill it hath obtained him. Thus much in brieft of the description of a true thirst.

2. Now follow the  
pro-



properties therof, which are three.

1. It is earnest.

2. Painfull, or laborious.

3. Constant.

1. Property. A true spirituall thirst is a mighty, strong, and earnest thirst. The word *thirst* is here used, rather than *hunger*, to intimate the vehemency of the desire; for though *hunger* be a strong appetite, yet not so strong and intolerable as *thirst*; for of all the sensuall appetites it is the most impatient, being unsatisfied. The thirsty man thinks every day a yeare, and every houre a day, untill hee be satisfied:

B even

Psal. 42.

even thus it is in the spirituall thirst? Hence it is that *David* said, his soule thirsteth after God, as the Hart doth after the rivers of water. Now there is no creature hath a more earnest thirst, than the hunted Hart, being naturally dry, & desirous of drink. Also in another *Psal.* *David* saith, that his soule thirsteth for God, and his flesh longeth for the Lord, as the thirsty ground doth for raine: and againe, My soule longeth, yea even fainteth for the Courts of the Lord, my heart and my flesh cryeth out for the living God. As it was with *David*, so it must be with us; our desire for Christ must

must be as ardent, as ever *Rachels* was for children, who cryed, saying, *Give me childrē, or else I die*: we must bee so importunate that nothing but Christ and mercy shall content us. As it is with one hang-  
ged alive in chains, what-  
soever is offered him hee  
sets light by it, unlesse it  
bee bread; a Crowne of  
Gold, garments of silke  
contents him not without  
bread; oh bread, bread is  
that which he chiefly de-  
sireth: So it is with the  
true humbled soule, it is  
not riches, pleasures, ho-  
nours that quiets his con-  
science, it is not gifts of  
memory, or of utterance,  
gifts of prayer or preach-

ing which satisfieth his distressed soule, so long as he goeth Christlesse, but he cryeth out with *Sampson*, *Oh, what availeth all these things, seeing I must die for thirst?* He is content to part with all for Christ, and is willing to lie a poore naked creature flat under Christ his foot-stoole for mercy, for without it hee apprehends the dreadfull wrath of God to hang over him.

2

Second propertie of a true thirst: as the thirst is vehement and earnest, so it is painfull and effectual, being willing to use all good meanes to attain Christ, as appears by those

those Converts in *Act. 2.*  
37. being pricked at their  
hearts, they cryed out,  
saying, *What shall we doe?*  
wherein is manifested  
their forwardnesse to use  
any good meanes, or doe  
any thing to attaine salva-  
tion: The Proverbe is,  
that hunger will breake  
through stone wals, that  
is, will cause such things  
to bee done for bread,  
which would be thought  
unpossible: So the hun-  
gry soule will attempt  
any thing for obtaining  
Christ; it will make no  
bones of performing  
such duties as before it  
thought unpossible to be  
done; as to frequent of-  
ten dayes of humiliation,

to pray daily in secret  
with sorrow and teares;  
ah! these things formerly  
were odious unto his  
evill heart; hee could  
hardly bee perswaded to  
neglect the least trifling  
businesse for the performing  
of holy exercises,  
but was glad of any faire  
excuse to absent himself:  
but the case is altered  
with him now, for his  
soule longeth, yea, even  
fainteth for the Courts  
of the Lord, and can  
hardly be kept backe, no  
not with Chaines; now  
hee makes his legs carry  
him as farre to honour  
God, as they carried him  
before to behold vanity:  
if they faint, he saith unto  
them,

them, Oh you wicked legs, which formerly carried mee so nimbly to see sports, and ranne swiftly to doe mischife, doe you thinke now to take your ease in the working out of my salvation ?

Third property : as the thirst is earnest and effectuall, so it is constant, being never satisfied untill that their desire bee obtained, as thirsty ground never leaves gaping untill it bee satisfied with raine.

They are not pronounced blessed that *did* hunger and thirst, but they that *doe* hunger and thirst. Should God offer to the thirsty soule the best things in the world, they

would not satisfie him without Christ; should God say unto him, He give thee these and these gifts, and these and these pleasures, so that thou wilt let alone my Christ: nay, would the thirsty soule answer, O Lord, give me thy Christ, though I want all these, and with him beg my bread from doore to doore. It is not thus with a temporizer or hypocrite, for give him gifts of prayer, memory, preaching, and give him credit and esteem among men, and he is satisfied: The temporizer deales by Christ as *Orpha* did by *Naomi*, who at first was loath to leave her Mother

*Ser. C.*



Mother in law, but wept at the thoughts thereof, and went farre onward in the way with her; but when *Naomi* told her there was little hope of good from her, for shee was aged, helpelesse and friendlesse, then it is said, *Orpha* tooke her leave and departed. Thus (I say) it is with a temporizer, who pretends much love to Christ, and will goe farre, and doe much for Christ, and would be loath to die without him; nay, in his life time hee may shed many a tear for him; but when *Christ* sh. I tell him as hee told one that would have been his follower, *The Foxes have*

holes, and the birds of the  
ayre have nests, but the Son  
of man hath not whereon to  
lay his head; then (I say)  
hee returnes and proves  
an unfavory Christian.  
But the true thirsty soule  
cleaves unto Christ, his  
heart is joyned to Christ,  
as Ruth to Naomi, saying,  
*Whither thou goest I will  
goe, and where thou lodgest  
I will lodge, and thy people  
shall be my people, and thy  
God shall be my God; where  
thou dyest will I dye, and  
there will I bee buried.*  
Thus the true thirsting  
soul is glued for ever unto  
Christ, so that nothing can  
or shall separate his heart  
& affectiōs from him; for  
in his esteem he accounts  
all

all things as filthy dung  
in comparison of him.

Phil.3.

You will say, Why  
doth the Temporizer fall  
off from his Christ?

*Quest.*

I answer, Because that  
little light which he once  
had of the excellency of  
Christ, is vanished, and a  
cloud of thicke darknesse  
covers his eyes; whereas  
the light in a true belee-  
ver is like the light in the  
Sanctuary, which never  
goeth out.

*Answ.*

2 Because the Hypo-  
cite his former feares  
and terroures in minde are  
now abated, therfore his  
desires after Christ a-  
bates too: as it is with  
Sailors, who in a great  
storme by sea at mid-  
night,

night, will much desire that it were day; but if the storme ceaseth, their earnest desires also of the light of the day ceaseth too.

3 Because he hath attained one of the chiefeft ends, to wit, gifts of knowledge, prayer, memory; hee thinkes the world is very well with him now, and so is satisfied.

4 Because, hee hath attained to a forme of religion, like the foolish Virgins, which obtained lamps onely; and in it he resteth content.

5 Because hee hath obtained a good opinion of the most godly, it being

ing ever his chiefe desire,  
(like *Saul*) *to bee honoured  
amongst the people.* Upon  
these Reasons his thirst  
after Christ ceaseth, al-  
though he remains a mi-  
serable Christlesse crea-  
ture still.

Thus much for expli-  
cation : now follow the  
Reasons to confirme it,  
That none can have  
Christ, but onely those  
that thirst, w<sup>ch</sup> are these.

1 In regard of God  
the Father, who loves his  
Sonne Christ so dearly,  
that he will not give him  
away to one that shall not  
esteeme highly of him,  
and desire him.

2 Neither will he be-  
stow himselfe upon any  
one

one that will not be heartily thankfull for him; now ~~they~~ cannot bee heartily thankfull that never did thirst after him.

3 Christ abhorres to dwell in that heart which is proud, and full of his owne righteousness, as all those bee which feelee not this thirst; witnesse the Church of *Laodicea*, whom for her fulnesse Christ vowed to spue out of his mouth, *Rev. 3.*

4 Also it is Christs Office only to save those that truely thirst.

5 In respect of the promises, for although an Ocean of grace and comfort bee hoarded up in them, yet none can receive

ceive a dramme of true comfort from them, but onely by thirsting, which drawes it from the promises, as sucking doth the Milke out of the Dugge.

6 In regard of our selves, for unlesse this spirituall thirst be begun in us, wee will have none of Christ, wee desire him not; nay, wee naturally despise him, as the *Iewes* did, saying, *Is not this the Carpenters sonne?* Hence say our hearts secretly, Wee will not have this man to rule over us; whereas on the contrary, God will not deny his Christ to him that thirsteth, because such an one feeles a want of him, and highly

highly prizeth him; and will be abundantly thankful for him; nay, he will use the meanes; hee will conscionably heare *Gods* Word, dutifully attend at the posts of *Wisedomes* doores, and with *Cornelius*, will waite for a faithful *Peter* to be taught; he will pray fervently, as the hungry beggar for his bread; he will knock at heavens gates with groanes unspeakable, for mercy, as *David*, *Psal. 51*. hee will search the Scriptures, and reade them with the good *Eunuch*; hee will conferre, meditate, nay, what will hee not doe to attaine *Gods* grace and favour to his  
thirsty



thirsty soule; he will not seeke Christ in his bed only, but will rise up and goe into the streets, and aske for him whom his soule loveth, *Cant.* 1. 3. Whereas on the other side, hee that is full and thirsteth not, never useth any good meanes faithfully, but like *Salomons* sluggard, his hands refuses to worke; whereas God lookes wee should obtaine his graces by the sweat of our browes.

Thus much of those three particulars which wee first propounded, namely, what this thirst is, what are the properties of it, and the Reasons of the necessity thereof,

of; now followes the Application.

*Vse. I.*

Shall onely the thirsty soule finde mercy? Mee thinkes I may even stay here, and complaine with that Prophet, *Oh that my head were a spring, and my eyes fountaines of teares! Oh that I had a cottage in the wildernesse, to mourne for you my people!* Lord! how many thousands perish daily which never had the heart sensible of the want of Christ, nor yet never fetcht a true sigh from a troubled soule for mercy; scarce one of a thousand can be found (I feare,) which thirsteth after the true Well-spring of living waters;

waters; most of us are ignorant, whose eyes the god of this world hath blinded, (*Sampson*-like,) we know not what want of grace and thirsting meaneth; yet alas poore soules, wee thinke our selves in as good a case as the best, and so go down merrily to hell; & some of us are selfe-conceited persons, perswading our selves (like that Pharisee) wee are better than others, and that wee are full, we are rich, and need nothing: and thus almost all of us are in a fearfull case, never thirsting after Gods grace and mercy in *Jesus Christ*. Many there are which eagerly thirst

thirst after worldly riches and pleasures, as *Rachel* did after Children, *Give mee riches or else I die*; or as *Ahab*, that would needs bee sick for *Naboths* Vineyard: how many say with those in *Psalme 4. Who will shew us any good? who wil help us to profits and pleasures? who will help us to honor? who will shew this good unto us? But how few say with David in the same Psalme, Lord, lift up the light of thy countenance upon mee; shew me thy mercy in Jesus Christ, in the pardon of my sin: shew me how I may live a godly, holy, and sanctified life. I feare*  
your

your longing desires are farre more after those base, vain, fading, worldly pleasures, and profits, than after the Lord Jesus Christ, and his favour; search your owne consciences, for if it bee so, your case is dangerous; for our Lord Jesus saith, *He that loveth father or mother more than mee, or hee that loveth sonne or daughter more than me, is not worthy of me*: and Paul saith, *If any man love not the Lord Iesus Christ above all things, let him bee Anathama, Maranatha*: that is, accursed upon accursed; so accursed, as there is no meanes left to helpe him. Many there are also  
like

like *Amon*, which thirst after lusts of uncleanness, who would needs die for his sister *Thamar*; they are not contented with the waters out of their owne Sisternes, and running waters out of their own Well, but think stolen waters to bee sweetest, and bread eaten in secret, to be most pleasant; not considering the house of the Whore is the way to hell, and none that goeth unto her, returnes againe, neither take they hold of the path of life, *Pro. 2. 19.* did they consider therof, it would coole their whorish desires, and force them to weepe drops of blood: Many there

there are also possessed with a drunken thirst, whose gullet is ever dry, and their swine-like belly ever filling, rising up early in the morning that they may follow strong drinke, and continue at it untill evening, till the Wine inflame them: this Stie of Swine consider not how abominable they are to God, nor how severely God hath threatned to punish thē: Many a woe hath the Lord threatned against them, *Esay 5. Woe to them that rise up early to follow drunkennesse; and againe, Woe to them that are mighty to drinke Wine: Who hath woes? who hath sorrow,*

row, who hath wounds without cause? who hath rednesse of the eyes? They that tarry long at the Wine: they that seeke mixt Wine: Habaccuk also saith, Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken: for thou art filled with shame for glory. The cup of the Lords right hand is a cup of vengeance, the dregs of which all the drunkards of the earth shal wring out, & drink them; Psal. 75. Those likewise that with malice thirst after mischief against the people of God, that they cannot sleepe untill they have done evill; let them under-



understand that GOD  
hath vowed that hee will  
bring upon them all their  
owne iniquities, and cut  
them off in their owne  
wickednesse, yea, *The*  
*Lord our God will cut the*  
*off, Esa. 9.4.* The Lord  
Jesus hath ever beene a  
mighty confounder of all  
such, and doth daily crush  
them with his mighty  
power; all wretched *Ne-*  
*buchadnezzars*, all stout  
*Pharaohs*, proud *Herods*,  
and cruel *Neroes*, he doth  
wholly quash them, and  
make their names to rot,  
and stink above ground:  
let none of this wicked  
rabble imagine, that  
Christ invites them to  
come and drinke; nay,  
C they

they shall never taste of Christ, nor of any of his dainties; for they are his enemies, hating purity and holinesse, which is himselfe: The time drawes neare, when the Lord Jesus will cause all these his enemies to bee haled before him, and he will see execution done upon them, *Luke 19*. Understand this, Christ never gives himself to any, but to those onely to whom he gives a heart to give themselves to him; as Christ died for sin, so hee makes all those that have part in him, to die to sinne. Looke ye to it that live in swearing, cursing, whoredome, pride, prophanation

phanation of the Lords day, you can never bee saved, unlesse ye become other manner of persons; for Christ which onely can save you, will bee as a burning Oven, and a consuming fire to devour you, *Malac. 4. 1.*

*Use 2.*

It is of Examination. When carnall men read or heare that Christ invites those onely that hunger and thirst, and pronounceth them blessed above all others; presently they imagine it to be such a hunger or thirst as themselves have felt (after walking a little in a morning) to their Breakfast; alas, that is notworth the name of hunger or

thirst, such an one as hath  
beene without bread and  
water many dayes can  
best speake what hunger  
or thirst is. Those in *Ieru-*  
*salem*, that for hunger did  
eate their own children,  
and those hanged alive in  
in Chains, that were glad  
to eate their owne flesh  
to satisfie hunger; them I  
say, who for hunger  
snatcheth on the left  
hand, and eate on the  
right hand, and eate eve-  
ry man the flesh of his  
owne armes (as in *Isa. 9.*)  
can best expresse what is  
the true nature of hun-  
ger and thirst. *Sampson*  
knew right well what it  
was to thirst, when hee  
said, *What availes all, see-*  
*ing*

*ing I must die for thirst?*  
Even so in the spirituall thirst, none knowes the nature thereof, but those onely which have felt an infinite want of grace and mercy.

That wee may not deceive our selves, I will briefly set downe certain notes of tryall, which are these.

1 Signe of a true spirituall thirst, is sensible-ness of the want of grace, & of the want of Christ, even as the hungry man feeles the want of bread: thus was it with the Jaylor, *Sirs*, said hee, *what shall I doe to be saved?* *Acts* 16. As a young man that is in love with a young

Virgine feeles such a marvellous want of her, that hee knowes not how to live cōfortably without her: so is it with the thirsting soule, he knows not possible how to live without the fellowship and presence of Christ; Oh, thinkes hee, if I had Christ in the armes of faith, I were happy; but if I misse of him, I am for ever undone; for there is not another in all the world so able and fit to helpe, comfort and satisfie mee. Wherefore let such understand, who never felt sensibly the want of grace, nor the want of Gods favour in Christ, that they are farre from  
the

the spirituall thirst, even as far as the East is from the West, or heaven from hell; they are destitute of the very principall cause thereof, which is sensiblenesse of their present want : Such are no better than dead men, for as a dead mā, though empty of meate, feeles no want; even so, those spirituall dead, though infinitely void of all grace, of all hope, life and happinesse, yet they are not sensible of the want thereof.

2 Signe is, restlesnesse without Christ : though God bestow on him many temporall mercies, yet they quiet not his  
C 4 Spirit;

Spirit; still he cryes out, (like *Rachel*;) Give mee Christ, or else I die: Thus it was with the Converts in the *Acts* 2. *Men and brethren*, (said they) *what shall we doe?* content they were to doe any thing to obtaine salvation.

A man that feeles the naturall hunger or thirst, cannot rest quiet long, but like *Iacob* will send farre and neare to satisfie hunger; Nay, hee cannot sleepe, nor worke, nor goe about any businesse comfortably, till he hath met with bread: So it is in the spirituall appetite, the thirsty soule takes little ease, so long as he goeth



eth gracelesse, Christ-  
lesse and comfortlesse.  
True, if the soule bee un-  
der hope of mercy, it will  
gladly waite; but being  
void of hope, it is infinite-  
ly restlesse and unquiet.  
Wherefore let such bee  
humbled, who are so  
farre enlightned to see  
themselves in a sinfull and  
cursed estate, but are  
not heartily troubled  
therewith, but rest quiet  
therein; let such feare  
and tremble, else the  
Hand-writing of Gods  
displeasure will one day  
appeare to them, & make  
every bone of them to  
shake, and every knee to  
knock together.

3 Signe: hee is eager-  
ly

C 5

ly bent towards Christ, and towards grace, as the thirsty man is after drinke; hee cannot bee content to say, Hereafter, or one day, I hope I shall have drinke; nay, he cannot tell how to stay one houre without it, and if one bring him drinke, he needs not intreat him to drinke, for hee will not straine curtesie, as if hee were sorry to put his friend to so much trouble, as to procure it for him; nay, but receives it gladly and thankfully. Thus it is in the spirituall thirst, he puts not the promise frō him, but would gladly with his whole heart beleeve, if he could  
finde

finde but the least right  
thereunto; nay, he would  
thinke himselfe bound to  
God all the dayes of his  
life, to goe on hands and  
knees to doe him service,  
so that hee would vouch-  
safe to doe him good by  
any promise: Wherefore  
let such know themselves  
out of the right way, that  
can be content to be as  
they are; namely, with-  
out assurance of the par-  
don of their sinnes; so  
they may have these  
things when they lie a  
dying, they care for no  
more: Thus they care  
for Christ no further  
than may serve their  
owne turnes, to bee their  
bridge to let them into  
heaven,

heaven, & then let *Christ* sink or swimme. Oh rotten filthy spirits! the whole world is full of such, but God will one day finde them out, as he did the man without his wedding garment.

4. Signe : hee sets an high price of *Christ* and his graces; hee thinkes *Christ* worth thousands, and would give all that ever hee hath for him. The thirsty man, wee know, prizeth drinke highly, for without it he seeth that hee must perish; wherefore he would give much money for drinke enough to satisfie him. *Esau* parted with his whole Birth-right for a mess

messe of Pottage to satisfie his hunger; *David* adventured the lives of his three Valiants for the water of the Well of *Bethlem* to quench his thirst. Even thus doth every thirsting heart, it prizeth grace above Gold, yea, precious pearls; nay, above its daily food, *Psal.* 119. The Martyrs prized Christ above their lives: wherefore those are farre from a spirituall thirst, that esteeme Christs grace and mercy lesse than worldly things: Alas, if wee affect any thing under heaven more than Christ, we will goe without him; *Mat.* 10. 37, 38, 39. The  
thirsty

thirsty soule often blames himselfe, that he formerly set so lightly by the sweet promises in the Gospell, for when they were offered, he regarded them not; take them who would, hee prized them not: Christ and heaven was offered him, take them who would, he had other matters in hand. Ah, but now the case is altered, for now the least promise would glad his heart; yea, the crummes under the Table.

5    Signe: hee feeles marvellous satisfaction, Christ being gotten; and he is not a little thankfull for so great a mercy. The poore soule having once  
found

found the Lord Jesus,  
breakes forth with *Iacob*,  
saying; It is enough, it  
is enough that I know  
the Lord *I E S V S* is  
mine, and that I shall be-  
hold him with these eies;  
and hee saith with the  
Psalmist, *Oh that men*  
*would praise the Lord for*  
*his goodnesse, and for his*  
*wonderfull workes to the*  
*children of men; for he sa-*  
*tisfieth the longing soule,*  
*and filleth the hungry soule*  
*with goodnesse.* The hopes  
of mercy glads his heart,  
and the full assurance  
and enjoyment of it doth  
fully content and satisfie  
him. Hence it is that the  
Lord saith, *He that eateth*  
*of the bread which I shall*  
*give*

give him, shall never hunger; he that drinkes of the water that I shal give him, shall never thirst more: that is, he shall never feel that painfull thirst any more, but God shal maintaine in him a pleasant thirst till his dying day, as the Church, who alwaies was sick of love. Hitherto concerning the Signes of a true thirst. Now those that upon the examination finde themselves without this spirituall thirst, let them bee displeased with themselves, and dislike their present estate; for without this grace of thirsting, you shall never be welcome unto Christ. It is true, there



there is sufficient grace and mercy in Christ, but those that thirst not, shall never receive one drop thereof; and this will be a deep cut to your hearts, one day, to finde your selves to want all these good things that are in Christ. I say againe, that you dream of great mercy in Christ, and it is true indeed; and you shall see all the Saints, which did truly thirst after him, and beleve in him, to be truly saved by him; but there is nothing for thee, who art proud and unhumbled. Alas, alas, thou now feelest no need of Christ, for thou pleasest thy self in thy own lusts,  
that

that thou canst not attend  
Christ: might thou and  
thy lusts ever abide to-  
gether, it were lesse to be  
wondred at; but in the  
middest of them will the  
vengeance of God marre  
al thy sport, as the Hand-  
writing did *Belshazzars*.  
Thou art full of wealth,  
and honours now; it may  
bee thou art full of thy  
knowledge and gifts, and  
art puffed up with them,  
as with winde: But know  
(deare friends) that your  
stomacks must be empty-  
ed, and your hearts bee  
brought to another passe,  
if ever you finde mercy  
in the Lord Jesus Christ.  
Alas! what may you  
thinke of your selves,  
when

when you see others cry out, & wring their hands for mercy, and yet not so great sinners (it may be) as your selves that rest securely? Ask men and women if they have any assurance of Gods love and favour? They will say, Nay indeed, but I would I had. Ah lazy hearts, you will not take that pains which is needfull to obtaine it.

To conclude, thinke not that God will cast away Christ, & his blood upon those fooles, that esteeme him not; no, no, there are thousand thousands doe highly prize him, and they shall have him; but thou that thirsts  
not

vse 3.

not after him, shall goe to hell without him.

Let this therefore (in the feare of God) bee a Motive to exhort us all to labour to have this vehement desire after Christ, and the graces of his Spirit: Let these Motives perswade thee thereunto.

1. Consider, Christ is of infinite worth, and able to doe thee infinite good, therefore worthy to be desired: He is that unvaluable Pearle, and rarest Jewell in all the world; he is able to provide for thee, hee is able to protect thee against all thine enemies, hee is able to redeeme and deliver thee from all distresses; hee

hee will procure the fa-  
vour of God for thee,  
and pardon of all thy  
finnes; peace of consci-  
ence, freedome from the  
power of sinne; hee will  
remove thy deadnesse,  
and hardnesse of heart,  
and procure an answer to  
all thy prayers: nay, he  
will preserve thee safe  
from falling away, unto  
the end; and being dead,  
he will receive thee into  
his Kingdome: therefore  
Christ is most to bee de-  
sired.

1 Pet. 1. 5.

2. Consider what great  
need we have of Christ;  
*Lot* had not more need of  
*Abraham* to deliver  
him being taken priso-  
ner, than wee have of  
Christ;

Christ ; If wee want Christ, wee are without God, nay he is our enemy : we are stark dead in sinne, we are top full of sinne, we are subject every day to be dragged by the devils before God to the particular judgment, and from thence to be haled into hell fire ; therefore we can neither live comfortably, nor die happily without Christ.

3. Consider , That God the Father is willing to bestow Christ and all his benefits upon him that thirsts. *Isay 55. Oh, every one that thirsteth, come to the waters and drink : come I say without money, or monies worth.*

4. All

4. All the Saints of God that are gone to heaven, have in this their life time felt this grace of thirsting in them.

5. And lastly, if thou canst but once obtaine it, it will be so pleasing to thee, that thou wouldst not be without it for all the world.

But you will say, how shall we come to get this spirituall thirst?

First, Labour to know and feele thy spirituall want and poverty, that thou mayest see, how beggerly thou art: *Iob* was not so poore when all his children, riches, sheep, and Camels were taken from him, nor *La.*

*zarus* that lay begging for crums, as thou art by nature. Alas, thou art ignorant, rebellious, unbelieving, poore, blind, miserable, and naked. In a word, (as *Peter* said to *Simon Magus*) thou art in the gall of bitterneffe, and in the bond of iniquity. Labour for a sense of these thy evils, for it is as possible for thee to pul the Sun out of the firmament, as to come to heaven in this estate. Thinke daily on these two points, both of thy want of Christ, and of thy heavy case without him.

Thirdly, lay all thy sin upon thy conscience, and load thy conscience, that  
it



it may be toucht with the sense of them.

Fourthly, attend to thy misery, looke upon it every day, take not thy eye off from it.

Fifthly, goeto Christ, for it is he that gives the thirst and drinke too. Having obtained it, take great heed of losing it.

But that this Exhortation may take the better effect, let me deale, as the Physitian is wont to doe; not only to minister physick, but also to take away all hinderances, and obstacles that might prevent its efficacy: which are chiefly these.

I Hinderance of spirituall thirsting is, spiritu-

D

all

Rev. 3. 20.

all pride, or a conceitednesse; namely, when we perswade our selves that wee have sufficient grace already. *Salomon* saith, *There is poore which maketh himselfe rich*: that is, in conceit. This fulnesse had *Laodicea*, *I am rich, I want nothing*: now mark what effect this had; it made this Church so farr from having this longing desire after Christ and his graces, that shee could not vouchsafe to receive Christ, no not when hee offered himselfe, standing long, continuing knocking at the doore of her heart. This fulnesse also had the Church of *Corinth*; Now (saith the Apostle)

postle) ye are full, now you are rich, now you raigne as Kings : and this conceited pride was the maine cause. (no doubt) why they did so much despise Pauls gracious preaching. Therefore (saith Christ) *Blessed are they that are poore in spirit :* for such (seeing and feeling their poverty) will hunger and thirst. Others cannot, for he that is full, loatheth the Honey-combe.

2 Hinderance, is a base account of Christ, as the Jewes had of him : Our desire after any thing, is according to the account wee have of it : If wee thinke a thing excel-

Iohn 6.

D 2                      lent,

lent, wee doe exceedingly desire it. The Merchant in the Gospell did never sell all hee had to purchase the Pearle, till hee saw it was a rich Pearle, and of great price. Therefore when Christ would draw the Church of *Laodicea* her desires, and inflame her affections after his graces, marke how he doth set them out with termes expressing their worth: *I counsell thee* (saith he) *to buy of me gold, tryed gold, fine gold, such as will make thee rich*: Also, he calls his graces rayment, white garments, which is commodious to cover nakednesse: All this is to per-

syad

swade them of the excellency of his graces, that thereby he might make them the more eager of them.

3 Hinderance is, the love of the world, which quencheth our ardent thirsting after grace, as water the flaming fire: It makes many a Christians light burne dimme, or puts it out altogether. Oh how many have had very earnest & zealous beginnings, & eager thirsting, (as it seemed) after heavenly things, but the love of the world hath fearefully stayd their proceedings, as if it had never beene they. *Jonathan* followed the chase well, and

with greedy pursuite, untill hee met with the honey; so doth many a Christian. *Demas* seemed to have begun well, for *Paul* remembers him to the Churches in one or two of his Epistles; but worldly love soone cooled his courage: then farewell *Paul*, Gospell, Christ and all. *Judas* went a great way in outward appearance, he left all and followed Christ; hee preached and prayed as the other Apostles did; yet in the end, did not the bagge hinder him from going on in his course begun? This world deales with us (as *Iacob* did by *Eſau*) it supplants us; and,  
like

like a cunning fellow, trips up our heeles as we are running on with panting breath, in our Christian race.

Thus thou seest in a word, what it is to thirst; thou seest likewise, that onely the thirsty shall attaine mercy, and how few there bee that thirst aright; and the Motives to perswade to this duty, and the Means how thou maist become a true thirster; and lastly, the Hindrances which may lett these; now let not these things be spoken in vain. Thou that didst never as yet thirst aright, oh let this bee the first day of thy beginning; give not  
D. 4. thy

thy soule rest, untill thou  
hast brought her to it. E-  
ver when thy body thir-  
steth after drinke, thinke  
then thus with thy selfe,  
Oh that I could thus  
thirst after Jesus Christ,  
and his graces ! Shall my  
earthly body thus crave  
this food, and shall my  
empty soule never once  
complaine of her wants ?  
Shall I thus hunger after  
the meate that perisheth,  
and shall my soule never  
hunger after that which  
endureth for ever ? Shall  
I thus long after the crea-  
ture, and never long after  
my God which made the  
creature ? Marke the co-  
vetous man, how hee  
rides, runnes, toyles,  
scrapes,



scrapes, deceives, flatters, and fawnes, and all with desire of the world : Therefore say thou thus, Shall this man take all this labour and paines in getting the muck of the world, and shall I have no desire to obtaine heaven ? Consider this, O Christian, and be wise.

Let mee not forget to give one word of comfort to the soule which truely thirsts; it being eager and earnest, using all good meanes to obtaine *CHRIST*; not like the sluggard in the *Proverbs*, which would faine eate, but is loath to take the paines to worke; nor like a sudden flash of a Can-

*vse 4.*

dle within the Socket,  
which soon goes out; nor  
like the morning dew,  
which soone dryes up;  
but is constant and conti-  
nuall, like her that cryed  
alwayes, *Give, give*: so  
that nothing can content  
thee but a Christ, a God,  
and the graces of his Spi-  
rit. If thy thirst be thus,  
I may then speake to thee  
with the words of *Salomon*,  
Goe cate thy bread  
with joy, and drinke thy  
Wine with a chearfull  
heart, for God accepteth  
thee. Comfort thy soule,  
thou shalt have Gods  
graces in a competent  
measure in this life, to thy  
comfort; and in the life to  
come, thou shalt have  
both

both grace and glory in abundance; yea, thou shalt perfectly enjoy him whom thy soule loveth: This is true, for the mouth of him that cannot lie hath spoken it: *Blessed are they that hunger and thirst for they shall bee filled.* Perhaps thou findest thy faith weake, thy judgement blind and darke, and all the graces of God in thee but weake and small, like little *David*, and thy huge corruptions like a mighty *Goliath*, raging in thee, and troubling thy soule: Bee comforted (I say) for thou art heire of all Gods saving graces here, and art heire apparent to the Crowne,

Crowne and Kingdome of Heaven hereafter, and shall possesse it as surely as if thou wert invested therein already, and wert now singing praises to the Lambe. Did not God pittie *Hagar* and *Ismael* in their naturall thirst in the wildernesse, and will hee not much more pittie thee? Thou mayest become the contempt of men here, and bee a very gazing-stocke to many; but be of good comfort, God looks on thee with a spirituall eye of favour; he will satisfie thee with good things, whē others that be rich and full, shall be sent empty away. God hath said of thy soule, as  
hee

hee sometime said of his Church, *This is my rest for ever, here will I dwell, for I have a delight therein.* Thou that couldst never lay hold on any promise, endeavour to lay hold on this, *If any thirst, let him come to mee and drinke.* Christ is as a rich treasure, whereunto belongs many doores; now if one doore bee open to a man, he may as well enter in thereat, as if all the doores stood open: Wherefore if thou finde thy selfe a thirster, know God hath opened this doore for thee. Consider what precious promises are made to thee that thirsteth: *Esay 41. 17.*

*When*

When the poore and needy seeke water, and there is none, and their tongue failes for thirst, I will open (saith the Lord) Rivers in high places and fountaines in the middest of the Valley, and make the wildernesse a Poole of water, and the dry land springs of water. Also in Isa. 44. 3. I will power (saith the Lord) water upon him that is thirsty, and floods upon the dry land. Revel. 22. Let him that is athirst come, whosoever will, let him take the water of Life freely.

Some (it is like) will object saying, Is it like that Christ calls me, who (for ought I know) am of  
the

the family of hell, and accursed?

Why should you exclude your selfe, when Christ excludes you not? True, there is no man living but by nature is the childe of wrath, and so remaines untill hee bee sanctified by Christ; but this is alwayes Satans policy, that when a man is nearest mercy, then to tell him that hee is furthest off: But I say to thee, as *Manoahs* wife said to her husband, *If (said shee) God had a purpose to destroy us, he would not have accepted our sacrifice*: So say I, If God had a purpose to destroy you, he would never have given

given you a heart to have desired his Sonne, and the graces of his Spirit.

Some will further say, I have no worth nor goodnesse in me, but am altogether emptie. Hence when I would gladly beleeve, this my unworthinesse, like a cruell Jaylor, puls me back, that I cannot lay hold on the promise.

Know this, all that *God* hath beene doing to thee all this while, is to make thee nothing, poor & vile in thy owne eyes, like the *Publican*; it is the sight of thy unworthinesse and misery which makes thee capable of mercy. Count not God as man: The feeling



feeling of thy unworthinesse makes thee worthy; thou art never worthy and fit till now. What talke we of unworthiness in our selves? Doth not God charge his Angels of folly, what then may we thinke of our selves? Wherefore let us not reason with flesh and blood, but humbly answer *Christ* his call, saying, Lord, I come, I come; I beleeve, but Lord help my unbelieve. Consider what hath beene said, and the Lord give you understanding in all things.

*F I N I S.*